AN

ESSAY

UPON

OECONOMY.

BIBLIOTHECA BODLEIANA

SECOND EDITION.

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"*He ruleth well his own House.*" 1 Tim. 3.

SHEFFIELD:

☞ *The Candid Reception which the* PUBLIC *was pleased to give this little* TRACT, *occasions a New Edition.*

OECONOMY.

FORE-CAST. Luke 14. 28.

ORDER. John 20. 7.

PRUDENCE. John 6. 12.

"*Gather* up the Fragments that "remain, that nothing be *Loſt*."

THE *Subject* of the following Eſſay muſt be univerſally allowed to be *important*, however imperfectly handled. *Oeconomy* is a *comprehenſive* Word, it includes all that *provident Care*, *exact Uniformity*, and *prudent Conduct*, ſo abſolutely requiſite in Human Life.

There is *no* Station which *can*, or *ought*, to *diſpenſe* with it.

Oeconomy is *equally* required in the *Cabinet*, and in the *Field*—in *public*,—in *private* Life,—in the ſupport of *Government* itſelf. * Exodus 18.

* Here a *great Example* preſents itſelf to you of *one of the moſt illuſtrious Perſonages in the Kingdom*.—In his Way of Living, temperate and *regular*; and ſo *methodical* in *every* Branch of *Oeconomy*, that his Attention deſcends to *every* Object.

Oeconomy is highly neceſſary to the ſuſtaining *every* Character,—to the Intereſts of *every* Society,—the welfare of *every* individual of the Community.

Oeconomy implies that *uniformity* and
1 Cor. 7. 31. *conſiſtency* of Conduct, which is ſeen thro' *every* action,—a *decorum* in the Seaſons of Relaxation, and in *every* Enjoyment;—that Temper of Mind, which is diſpoſed to *retrench* every *unneceſſary Expence*, and to *improve* every *Acquiſition* to the Glory of the *Giver*, *your own* Happineſs, and that of your Fellow-Creatures.

Since then, the *Subject* is ſo *important*, and every one is ſo deeply *intereſted* in it, it may *not* be an *uſeleſs* taſk, to enquire into the reſpective *Qualifications* requiſite to *form* this *Great Character*.

FORE-CAST.

IF we look abroad into the World, and take a Survey of human Conduct, in general, we ſhall find, that a great many are *reduced to Want* through their own
Prov. 21. 17. *thoughtleſſneſs*, *irregularity*, and *imprudence*; ſo that we may well take up the Words of the Wiſe-man, and ſay—"The *Fooliſh-*
Prov. 19. "*neſs* of Man perverteth his Way, and "his Heart *fretteth* againſt the Lord."

Inſtead of tracing Effects from their *proper* Cauſes, and taking the Blame on *themſelves*, as they *ought*, they are too apt to repine, murmur, and "charge *God*

more, than in the *diſcreet* Advice which he gave to Pharoah, to "*Lay up* in the ſeven "*plentuous* Years, for the ſeven enſuing "ones of *Famine*:" And it was this *Oeconomical* Counſel that ſo immediately ſtruck the King,—"Can we find *ſuch* a one *as this is?* a Man in whom is the Spirit of God."

The *Ant*, (that ſeemingly *inſignificant* Inſect) is recommended to your *Conſideration*, both by the *ſacred* and prophane * Writers, as a *Pattern*, worthy of your Imitation, for its provident *Fore-caſt*. * Prov. 6. 6. 30. 25.

The *diſcreet Perſon* is deſcribed by Solomon, as "*foreſeeing* the Evil," and then uſing proper Means for the *avoidance* of it. Prov. 22. 27.

Fore-caſt is one diſtinguiſhing Characteriſtic of the *wiſe Woman*. Prov. 31.

"She *looketh well* unto the Ways of her "Houſhold,—ſhe eateth *not* the Bread of "Idleneſs;—and, previous to her buying "a Piece of Ground, ſhe *conſider'd*." Luke 14. 18.

The *original* Word is very expreſſive; "ſhe *revolv'd* it well in her Mind, in the "*deep of her Heart*."——She gave herſelf *time* to *reflect*, and to *deliberate* upon it, before ſhe put it in *Execution*. Pſalms 64.

This was *her* Conduct, and that it may have its due *Weight* with People of *all* Ranks, (not excepting even the *higheſt Perſonages*,) let it be remember'd, that it was the Conduct of *no leſs a Woman* than the Mother of King Lemuel.

* "Parvula, (nam *Exemplo eſt*) magni
Formica laboris,

To look no further than the *preſent* Moment,—to live at *random*, ſecure, and careleſs of any *future* Contingencies,—to
Acts 18. 17. *concern yourſelves about nothing*, but what is immediately *before* you,—and in the Enjoyment of *To-day*, to take *no* manner of
Mat. 6. *Thought for the Morrow*, muſt inevitably be productive of the moſt fatal Conſequences, not only to *yourſelves* but to *Poſ-*
Pſ. 78. *terity*.—It entails Miſery upon "Children "that are yet *unborn*."

In what lively Colours doth the wiſe
Eccles. 5. Man paint this *too common* Error,—"He "begetteth a Son, and lo! there is *no-*"*thing in his Hand*."

1 Tim. 5. And St. Paul himſelf avers, that "He "hath ſunk even *below* Infidelity, who "is negligent to *provide* for thoſe of his
Phil. 4. 2. Pet. 5. "own Houſe."

Luke 12. While you guard againſt an *anxious Solicitude*, *Ægritudo animi*, (an imputation very *ill* becoming a
Pſ. 55. Mat. 6. 13. Mark 4. Luke 8. Chriſtian).

To *look forward* to the Conſequence, to the Iſſue and Event of Things, (as far
Prov. 10. 5. 13. 22. 24. 27. 27. 12. as you are *able*) is *ſuch* a Conduct as *Rea-*
ſon muſt naturally ſuggeſt,—*Scripture* warrants,—and *Religion* itſelf enjoyns; ſuch as a *Wiſe Man* muſt approve of, and ſuch as a *Good* one cannot condemn.

"*Reaſon* bids you for your own provide."
POPE.

Such a ſhare of *Bliſs and Happineſs* as *this* World *admits* of, undoubtedly Man *may* ſeek after, but to *enjoy that*, he muſt *reflect and conſider*.

noble Faculty by which *you* are diſtinguiſhed from every *other* Part of the Creation? It is by *this* that you are enabled to determine what is beſt for you to do, and to *weigh* the *Conſequence* before you *form* a *Reſolution*. Pſalm. 32.

It was this provident *Fore-caſt* in the *Steward* which attracted the *Admiration* of his Lord, (for *ſo* muſt thoſe Words be underſtood, "And the Lord *commended* the "unjuſt Steward.") The *ſagacious* Diſcernment which he ſhew'd for his *future* Support (had he us'd *juſtifiable Means*) was doubtleſs *laudable*. Luke 16.

A diſcreet and prudent *Fore-caſt* is abſolutely *neceſſary* in Human Conduct—to enable you to ſteer your Courſe through Life with *Eaſe and Satisfaction*;—not only requiſite to your *temporal* Intereſt, but in itſelf an indiſpenſible *Duty*; and we may very eaſily be brought to conceive in *what* State *that* Perſon's Affairs muſt, *of Conſequence*, be, who *never* allows any Time to *reflect and conſider*. Eccluſ. 7. 36. Prov. 24. 30.

Both *ſacred* and prophane Hiſtory furniſhes you with Examples of *this* kind. Mat. 25.

What ſtronger Inſtance of *Improvidence* can you have than in thoſe *five Virgins* who took no Oil in their Veſſels to *ſupply* their Lamps, (for to what purpoſe *had* they their Veſſels, if they made no *uſe* of them?) Surely

"Si *mens* non *Læva* fuiſſet,"

(for it is under *that* Denomination our LORD bids us to conſider them)

they would not have neglected this neceſ-

Luke 12. An equal Inſtance of *Improvidence* is ſet before you in that "Perſon who rais'd "up his Friend at Midnight to borrow "three Loaves, having a Gueſt come, "and *nothing* to ſet before him."

In prophane Hiſtory.

Steel,—Sheridan,—and Gay, are *ſtriking* Inſtances.——All of them (as *Job* expreſſes it,) being *once* affluent, and "waſh'd their Steps in Butter;" but, by adopting Horace's Maxim

Job 29. "Dona *præſentis* rape lætus horæ,
"Quid ſit *futurum* cras, fuge quærere."

Thinking no other, than that "*To-mor-*
Iſaiah 56. "*row* ſhould be as *this Day*, and much "more *abundant*;" they ſo *embarraſs'd* their Circumſtances, that they were *ever* in Straits and Difficulties,----*ever* ſtruggling with Want,---*ever* under the Preſſure of Neceſſity. *

* Yet *this* is that Generation, who (notwithſtanding *all* our Remonſtrances) are
Prov. 26. "*Wiſer* in their own Eyes, than ſeven "Men that can render a Reaſon."--They are *Born* for Pleaſure, and look upon
Pſ. 104. themſelves as "ſent into this World (like "*Leviathan*) for *Paſtime* and Recrea-"tion"---The Mind is loſt in a *Total Diſſipation* of Thought, and when they
Luke 15. 21. 24. *come to themſelves*, find nothing to ſupport or reſt upon. So *eager* in their purſuits,
2 Kings 9. that "Their *driving* is like the *driving* of
Eccles. 2. "Jehu the Son of Nimſhi."---- "They
Luke 12. "withold their Heart from *no Joy*."—— But, mark well, O ye *Sons of Pleaſure*, the Denunciation of God by the Mouth of

No Enterprize, at leaſt *no expenſive* Scheme whatſoever, ought to be undertaken without firſt *revolving* it in your Mind,---without *weighing* your Abilities previous to the Execution without, "ſitting down firſt to *compute* the coſt." Luke 14.

But to form the Character of the *Oeconomiſt more compleat*, I muſt add to *Fore-caſt*

ORDER.

Pſ. 8. 3.

Obſerve the *Divine* Oeconomy ranging and adjuſting every Thing in ſuch a Manner, that there is not a *Particle* of Matter, but what hath its *proper* Place in Subſerviency to the *Whole* of the Creation.

Job 37.

"*Order* is Heav'ns *firſt* Law." POPE.

("A beautiful Alluſion," ſays this ingenious and learned Annotator, "to "the Scripture Hiſtory of the Creation, Gen. 1. "when GOD firſt *appeas'd* the Diſorders "of Chaos, and ſeparated the Light from "the Darkneſs.")

View the whole frame of the World,---reflect on the great Laws of Nature, by which it is preſerv'd in *Order* and Beauty.

Every Part of the Creation gives ample Teſtimony to *this* Truth, that "GOD, 1 Cor. 15. "(as the Apoſtle ſpeaks) is not the Author of *Confuſion*, but of *Order*.

"He *telleth* the *Number* of the Stars, Pſa. 147. "and calleth them *all* by their *Names*."

All the *Heavenly* Bodies are *conſtant* in their Courſes! Job 38. 12.

their meaning. They are a *perpetual*, tho' a *tacit* Admonition to the World every Day and Night, and by their *regular* and
Gen. 8. 22. *conſtant* Viciſſitude, ſet forth the Excellency of *Wiſdom* and *Order* by which they
Pſa. 104. are ordained.

Pſa. 104. The *Sun* hath his *ſtated* Time of going down.

The *Moon* is appointed for *certain* Seaſons.

The *Sea* keeps its *old* Channel; and, in its utmoſt Fury, *remembers* the *Firſt Law*
Jer. 5. of its Maker,—"*Hitherto* ſhalt thou go,
Prov. 8. 29. "but *no further*."
Job 38.

In *every other* Part, the Powers of Nature are duly and *regularly* exerted.

2 Cor. 12. *Every* Work of the Creation hath its *proper* Buſineſs, and is deſign'd by the *Firſt Cauſe* of all Things to ſerve *ſome* wiſe end.

Pſ. 103. The *Angels* are his miniſtring *Spirits*:
144. they attend upon, and *execute his Commands*.

The Supreme Being who thus doth every Thing in *Regularity and Method*, and
Pſ. 104. "giveth his Creatures that wait on him,
105. "their Meat in *due Seaſon*," will certainly take moſt Delight in thoſe Servants who
2 Cor. 14. love (like himſelf) *Decency and Order*.
Coloſſ. 2. Obſerve the Conduct of *Chriſt*, (the
Hebr. 1. *Image of GOD.*)

A perfect *Pattern* to you, ſince He did
Mark 3. 14. *every* Thing in *Rule*, *Order*, and *Method*; and in *this*, as well as in every Thing *elſe*,
1 Peter 2. "He left you an *Example*, that you ſhould
"*follow his Steps*."

When he fed the *Five Thouſand*: He did

the Diſtribution have been? how *irregularly* ſerv'd!)

No.

He order'd them to *ſit down* on the Graſs. Mat. 14. 19.

He diſpos'd them by *Fifties in a Company*. 15. 35.

He *diſtributed* the Bread *through* the Hands of *his Diſciples*. Luke 9. 14. Mark 8.

Even in that light and *trivial* Circumſtance of the *Napkin*, (if any Thing may be ſaid to deſerve *that* Appellation, in which the *Lord of Glory* had a Share) we may trace the Footſteps of *that* Order, Regularity, and Method, which extends itſelf to *every* Point of his Conduct, and is thus *conſpicuous* in the moſt minute Occurrences of his Life. John 20. 1 Cor. 2. Mat. 3. 15. Luk. 2. 49. John 2. 4. Luk. 4. 16. Luk. 17. 7.

The *Napkin* about his Head, when he roſe from the Grave, was not *careleſsly* thrown off—nor *looſely* caſt aſide—nor put to the *other* Linen. No: "He *wrapt* it "up. He laid it in a Place by *itſelf*. Luk. 24. 12. John 20. 7.

Doubtleſs the Evangeliſt *recorded* this Circumſtance, with a View to *your Inſtruction*. Rom. 15. 4.

Obſerve the Order of *Nature* (thus beautifully diſplay'd by the Royal Pſalmiſt) Prov. 30. 27. Pſ. 104.

"In the Darkneſs of the *Night*, all the V. 20.
"*Beaſts* of the Foreſt do move." V. 21.

"When the *Sun ariſeth*, the *Lions*, (who V. 22.
"were *before* roaring after their Prey) get Jer. 8. 7.
"them away together, and lay them
"down in their Dens."

The Roman Poet hath thus deſcribed the *Oeconomy* of the *Bees*:

"*Mane* ruunt portis, nuſquam mora,

" *Veſper* ubi e paſtu tandem decedere
" campis
" Admonuit, tum tecta petunt, tum cor-
" pora curant." VIRG.

" Thus then to Man, the Voice of
" *Nature* ſpake,
" Go; from the Creatures *thy inſtruction*
" take." POPE.

Is this apparent in the *Animal Creation?* Equally is it ſo in the *Vegetable.*

Mark 4. " Firſt the *Blade*;——then the *Ear*;—
" then the *full Corn* in the Ear."

Eccleſ. 3. " To *every* Thing there is a *Seaſon.*"

If then the *Animal* Creation,—if the
Pſal. 32. *Beaſts* of the Field (which have *no* Under-
Job 39. 17. ſtanding) thus obſerve, by *Inſtinct*, a *regu-*
Prov. 30. 27. *lar* Order and due Courſe; ſhall *Man*, en-
Acts 18. 14. du'd with *Reaſon*, hurry on *precipitately*, without any regard to *regularity* and *method*, when the teſtimony of his *own* Senſes,
Iſa. 1. 3. as well as the *pattern* of the *Brute* Creation *condemns* ſuch a Practice, and tells him, in as plain Terms as poſſible, that *Confuſion and Embarraſment* muſt, of conſequence, be attendant on thoſe, who, (in the Ex-
2 Theſ. 3. preſſion of the Apoſtle) " *Walk diſorderly!*"

Eccles. 3. There is ſuch a *Beauty* in *Method* and *Regularity*, that one would imagine, *every* one muſt be naturally *enamour'd* with it!—*every* Perſon would obſerve it, on account of the *Facility* with which it enables them to *conduct their Affairs!*

Where there is Regularity, the Cottage of the meaneſt Peaſant looks like a *little Commonwealth within itſelf!*

It is *recorded* to the Honour of the *Friend of God*, and *the Father of the Faithful*, with what admirable Order he *commanded his Children and his Houſhold!* Gen. 18. James 2. Gal. 3.

It was for *this* Reaſon that he was to be made *a great and mighty Nation!*

A manifeſt Proof, that *(as the Apoſtle argues)* the *ſame Order*, with which he conducted his own *private* Affairs, was *equally* proper to be extended over *a great and mighty Nation.* 1 Tim. 3.

Was it not the Oeconomy, Regularity, and Method, with which every thing was conducted in the Court of Solomon:-The Diſpoſition of his Fleets and Armies,—the Diſcipline of his Officers,---the Meat of his Table,---the fitting of his Servants,--the Attendance of his Miniſters, &c. that ſo particularly attracted the Admiration of the Queen of Sheba, and ſtruck her with ſuch Surprize, that "No more Spirit was "left in her." *Every* one was plac'd in their reſpective *Ranks*, each had their *particular* Employment, * and *every* Thing was, (as under ſuch an *Oeconomical* Direction it neceſſarily *muſt* be) "Beautiful in "its Seaſon." 1 Kings 10. 2 Chron. 9. 4. Eccles. 3.

But to *perfect* the Character of the Oeconomiſt, I muſt add to ORDER

PRU-

* It is obſervable in the *Goſpel*, that "When a certain Man took a Journey "into a Far Country, *he gave to each Man* Mark 13. Mat. 25. Luke 19.

PRUDENCE.

This implies a *proper* Enjoyment of what you have---to make a *diſcreet* uſe of it.——

1 Pet. 4. 10.

"Dei muneribus *ſapienter* uti." Hor.

To ſuit *yourſelf* to your *Circumſtances*,---to *whatever* Situation of Life Providence hath plac'd you in.

Phil. 4. 11.

Hath God entruſted you with *great Talents?*

Luk. 12. 48.

Conſider! *how great ſoever* your Poſſeſſions are, you are, in reality, no more than a *Steward*:---The Talents you have are committed to you *in Truſt* and, for the *Management* of them you muſt be *reſponſible*.

2. Cor. 4.

"All Mankind, (as a late excellent Writer * expreſſes it) are *equal* Sharers in the *Wants and Neceſſities* of Life; and the Things which ſhould *ſupply* theſe wants, are *unequally* divided. Some *abound*, whilſt others *ſuffer need*, it follows, the *Abundance* of the one, ſhould *miniſter* to the *Neceſſities* of the other. And when you have diſcharged the *relative Duties*, you then become a Debtor to ſuch *Acts of Beneficence*, as are *required at the Hands* of all thoſe, to whom God hath diſpens'd his Gifts liberally."

* Bp. Sherlock's Diſcourſes, vol. 3. pa. 102.

Phil. 4.

Cor. 8.

2.

Let no *Plenty* tempt you to be *profuſe*.

So enjoy your Affluence as that what is *over*, may not be *waſted* nor *miſapplyed*; always *remembring the Words of the Lord Jeſus, how he ſaid* "*Gather up the Fragments*," &c.

Eccleſ. 2. 12.

Ps. 20.

Direction in *this* and *all* reſpects, is, the Conduct of that *Divine* Perſon, who *dignify'd our* Nature, by condeſcending to *aſſume* it. Mat. 11. 29. Phil. 2. 1 Cor. 15 35.

But perhaps ſome one will *aſk*——

Cui bono inſervit?

To deſcend to ſuch *minute* Things, for it is expreſsly ſaid "They *had* all eaten and "were *filled*,"—what then *could* there remain, but "*The Crumbs*," of which, (ordinarily ſpeaking) *no Care* is wont to be taken, "They *fall* under the Table.") I *anſwer*---what GOD hath thought fit to *propoſe* to you, yea, and expreſsly to *enjoin*, "That call not thou *Minute*." Mar. 14.20. Mat. 15. Mark 7. Acts 10.

Would not the Practice thereof turn out to *your* Advantage, as the Diſciples undoubtedly found it did to *theirs*; when at one Time they *gathered* no leſs than *twelve* Baſkets, at another *ſeven?* Mat. 16. Mark 8.

(For, as they *well reaſoned among themſelves*, though upon *another* Occaſion,—— "*It becometh us* not to *loſe* any thing," "to "what purpoſe ſhould there be *waſte* "made.") Mat. 26. Mark 14.

Does not this *gathering up the Fragments* prevent their being *Loſt?*

For *that* is the Duty incumbent upon you.

This is your next Care.

They may be uſeful to *yourſelves*.

They may be ſerviceable to *others*.

("For the Poor you have *always* with "you; and, when you will, you may do "them Good.") Suffer here a ſmall Deut. 15. Mat. 26. Mark 14. John 12.

Acts 20. 35. Motive of *Religion*—every Reaſon of *Policy*—every Argument of the *Underſtanding* and every Sentiment of the *Heart*—pleads for the *Performance* of this *Great Duty*.

The Words, you ſee, very evidently contain both a *Command* and a *Prohibition*.

Eccleſ. 12. You are *enjoin'd* (after a *ſober* Uſe of the daily Bread GOD hath given you,) to *gather up* the reſidue or remains, and *reſerve* Pſ. 41. 1. them for a *future* Occaſion,—*to conſider the poor and needy*.

This is ſuch a *benevolent* Action, as the *inviſible tie of Nature* prompts you to,—

1 Tim. 6. 18. *Reaſon* inculcates,—*Conſcience* approves,—your *Condition of Life empowers* you to perform.

Cor. 4. 7. You are *prohibited*, (as by the Bounty
mes 1. of Heaven you *received* it) from either *making waſte*—*ſuffering* it to be made—or *ſeeing* ought *miſus'd* or *miſappl'd*, (as undoubtedly it *is* very *much* ſo, when, either
ph. 5. on the *one* Hand, it miniſters to Surfeiting, Drunkenneſs, or *exceſs* of any kind;
at. 15. ark 7. or, on the *other* Hand, "*Squandering* the "Childrens Bread, by caſting it to Dogs.)"

It is your Duty to *perform* what our LORD *bids* you—to be *provident*—*careful*—*frugal* Equally does it become you to *abſtain from* what he prohibits you.——Not thoughtleſsly to *ſquander*,---*waſte*,---or make *Conſumption*.

ke 15. n. 4. If where there is "Bread *enough* and *to* "*ſpare*," thoſe that *ſtand without*, *want it*, "Sin lies at your Door."

Conſider! *Oeconomy is the Parent of Be-*
neficence!

" that remain," you will be the better enabled to " *Scatter them abroad* upon the " Waters." Eccleſ. 11.

Does not both *Reaſon*, *Religion*, and common *Humanity* dictate, that while you Prov. 11. 24. Lu. 16. 19.
"Ευφραινόμενος λαμπρῶς"
(not only enjoy all the *Comforts*, but even *wanton* amidſt all the *Superfluities* of Life) —you ſhould " ſend *Portions* to them for " whom *nothing* is prepared." Neh. 8.

Conſider! it is by *ſuch* an Uſe of the good Things you are poſſeſs'd of, that you will be entitled to that *deſirable* Bleſſing (an *Exemption from Sorrow*) which the Wiſe Man alludes to; (very often indeed the Caſe is much *otherwiſe*, and " Bleſſing " is far from them,") " God maketh " rich, and adds *no Sorrow* with it." Amos 6. Pſ. 109. Prov. 10.

Are your Circumſtances *narrow?* Are they miniſhed and brought low? *Contract* your Deſires. Pſ. 107. Jer. 45. 5. Pſ. 31.

Perhaps God hath *not* " ſet your Feet in a *large* Room;"—yet *with prudent Management* " the *two hundred Pennyworth of* " *Bread will* be ſufficient." John 6. 2 Theſſ. 3. 12.

Man was not made to be *Idle*, but was intended, from his original State of Innocence, for an *active* Life; and therefore, as ſoon as he was form'd, he was ſent into the Garden of Eden to *dreſs it*. 1 Theſſ. 4. 11. Gen. 2.

A *ſupine Negligence* is, in itſelf, *Criminal*; accordingly you find the Servant who let his Talent lie dead and unimprov'd, is not only ſeverely rebuk'd for being ſlothful and unprofitable, but for being *Wicked*. It does not appear that he *waſted* it by Extravagance, but his Fault

Luke 19. Mat. 25. was—he did not improve it,—he wrapt it up in a Napkin—he *hid* it in the Earth, when it was his *Duty* to *put it out* to the Exchangers.

Endeavour, by the honeſt Arts of *In-*
Prov. 10. 4. *duſtry* and *Labour*, *Diligence* and *Frugality*,
Eph. 4. 28. "rifing up early, late taking reſt, and
Prov. 14. 23. "eating the Bread of Carefulneſs") to
Pſ. 127. *improve* what you *are* poſſeſt of to the beſt
104. 23. Advantage, and to gain, if poſſible, an
Prov. 22. 29. *additional* Talent to the one *you have*; ne-
Hab. 2. ver "*Enlarging your Deſires*" beyond the Limits of your Fortune.

Prudence requires that you ſhould conform yourſelf to your *Station*, *check* all aſpiring Views, and in your *Seaſons of Relaxation*, (as well as in *every other* Point of your Conduct) conſult *your own* Circumſtances (not the Pattern of your *Superiors*) and proportion your *current Expences* to your *annual* Revenues.

It is a *Reflection* which (though with *Reluctancy*) *Truth* obliges me to make——
Amos 6. 1 John 2. Luke 8. 14. A prevalence of *Luxury*,—the love of *falſe* Pleaſure,—and the *Pride* of Life,—tempts (I had almoſt ſaid) *all* Perſons to live *above* the Rank which they hold in the Society!

In *this* particular ſurely—"the *former* "Times were better than *theſe*!"—If we
Eccleſ. 7. Iſa. 5. 12. view the *general* Propenſity to *Gaiety*, *Diſſipation*, and *Extravagance*, which, at preſent, reigns in all Conditions of Life!

Luxury hath fatally ſpread its Influence among thoſe *midling* Parts of the Community, which *heretofore* were untainted.

A *little* is enough for all the *Neceſſities*, nay for all the innocent *Delights* of Nature; and it may be very juſtly aſſerted, that *without Oeconomy*, how *large* ſoever an Eſtate is, there will *ſtill* be a *Deficiency*, for, (as Horace obſerves) Prov. 30. 15.

"*Multa* petentibus, deſunt *multa*,"
with it, the *leaſt* is not too *ſmall*.

Vivitur *parvo* Bene.

Hear the Appointment of the Shunamite Woman with reſpect to the Man of God;—"Let us make a little Chamber, "and ſet for him there a Bed and a Ta-"ble, a Stool, and a Candleſtick." 2 Kings 4.

Real Wants are *few*, *imaginary* ones *innumerable!*

A *real* Want is *cheaply* ſatisfy'd, but an *uſeleſs Vanity* is very *coſtly!* Eccles. 2.

Retrench your Expences, and obſerve the Reflection of the Roman Poet——

——"*Infra*
"*Fortunam* debet quiſque manere, ſuam."

OVID.

Your Portion is not *large*, indeed,
But then how *little* do you need,
For Nature's Calls are few:
In this the Art of Living lies,
To want no more than may ſuffice,
And make that little do.
What *Riches* give, only let's enquire:
Meat—Fire—Cloaths. What more?
Meat, Cloaths, and Fire. POPE.

Mark well! when the Poet aſks the Queſtion——*What more?* The Beauty of his *Anſwer*, is in repeating the *ſame* Words. He hath made the Enquiry: They can

The utmoſt Riches *can* do, (upon the *largeſt Conceſſions* made to them) is to pro-
1 Tim. 6. vide *Food and Raiment*; and indeed *without* a diſcreet Management, the *greateſt* Poſ-
Prov. 23. ſeſſions will *fly away as an Eagle*. It is
Prov. 8. "*Wiſdom* that *dwells with Prudence*," it is
Pſ. 111. a "*Good Underſtanding*" that will make a ſmall Portion prove a Competency.

The prudent Perſon *thrives* in his temporal Affairs.

Why?

Becauſe he often *Ballances* his *Accounts*, *examines* his *Gains* and his *Loſſes*, ſees what *proportion* they bear to each other, conſiders where his Conduct *may* have been *faulty* in any reſpect, and how for the *future* to *rectify* it.

On the other Hand.——He who hath involv'd himſelf in *Debt*, by a long Courſe of *Extravagance* and *Prodigality*, finds himſelf utterly *unable* to State his Accounts; they are become *perplext and intricate*,—
Hab. 2. 5. being a mere Stranger *at Home*, and ignorant of his *own Affairs*.

The prudent Perſon preſerves his Affairs *unembarraſs'd*, and *juſtly can call what he hath, his own*. Why? Becauſe he ſtrictly adheres to the Apoſtolical Injunction,---
Rom. 13. "*Owe no Man any Thing*."

Living thus always within his Income, his *Retroſpection* is without *Regret*, equally as his *Proſpect* is without *Terror*; able at any Time to retire from the World,---ſtep into his Cloſet, and reflect, *with Pleaſure*, on his *paſt Conduct*.

But of *Profuſeneſs* you ſee every Day

the pernicious Conſequences, and *whereto* it will *ultimately tend.* *

He therefore that gives into it, muſt not he be deſtitute of Thought?---Void of Reflection?

All Waſtfulneſs is Sin.

You have not in the whole Scriptures a more *glaring* Inſtance of this than in the Goſpel of St. Luke. Obſerve, the Words are *twice repeated.* Luke 15.

" He

* It is an Obſervation worthy of his preſent Grace of York, (and Experience proves it to be founded upon Truth) that " *Frugality* is the ſtrongeſt Safeguard to " *Fidelity.*"——Several Inſtances concur to ſhew, that " By Extravagance many " have fallen." The Perſon who, by Profuſeneſs, hath, from an eaſy Fortune, involv'd himſelf into almoſt inextricable Difficulties,---ſees himſelf abandon'd by the Companions of his Proſperity,---is reduced to the ſame Dilemma with the Steward in the Goſpel, " What ſhall I " do:" And, in order, as he vainly imagines, to retrieve his former Importance, is tempted to a *Breach of Truſt*---to violate the *Rules of Juſtice*, and his Mind is diverted from Objects worthy of a rational Being, to the purſuit of *mean Artifices*, and that concomitant Train of *low Schemes* which degrade the human Species, and caſt a Stain upon a Character otherwiſe reſpectable. I need but produce *one* In- See his Sermon at Xt. Church, London, April 26, 1753 Luke 16.

" He had ſinn'd againſt *Heaven!*——
" He had ſinn'd againſt his *Father!*"

Pſ. 109. If ever " Satan *ſtood at the right Hand*" of an unguarded Youth, to point out to
Mat. 7. him " *The Way that leadeth to Deſtruction*," it certainly was *Here!*

Inſtead of attending to this *ſalutary* Maxim—— *Let nothing be Loſt*,
Pſ. 74. What *havock* was made? What *Deſtruc-*
Pſ. 46. *tion* was wrought? In one comprehenſive Phraſe,——*Every Thing was Loſt!*

Every Bleſſing from above perverted,---miſus'd,---miſapply'd!

Behold here the Wretch *compleated!*
Joel 2. *Behind him*, he ſaw nothing but Guilt and Shame!

Before him, nothing but Miſery and Deſpair!

Pſ 7. His *Honour* laid in the Duſt! His *Health*
Luke 15. 30. ſacrific'd! His *Patrimony devour'd!* His *Time* vilely thrown away! His *Duty* to *God*, his *Neighbour*, and *himſelf*, violated!

Obſerve the *Connexion*,

Luke 15. How Vengeance againſt an evil Work
v. 13, 17. is executed *ſpeedily!* How God *ſuddenly*
Eccleſ. 8. ſhoots, and with a *ſwift* Arrow!
Pſ. 64.

No ſooner do you read of his *riotous Living*, than you read of as quick a Succeſſion by *relentleſs Poverty!*

Prov. 24. It came upon him like one that *travelleth!*

It ſeiz'd him like an *arm'd Man!*

Does *Experience* give Teſtimony to this Truth? So alſo does *Scripture*.

Pro. 23. 21. Prov. 28.

The

The *Great Waſter* will certainly find it "Bitterneſs in the latter end." 2 Sam. 2.

Sooner or later, it will (in that emphatical Expreſſion of the Royal Pſalmiſt) "Come into his Bowels like Water, and "like Oil into his Bones." Pſ. 109.

When the Prodigal Son had ſpent all, *then* "the Famine was ſore in the Land." Luke 15. Gen. 43.

It is a juſt Remark of a Writer, (who *well knew* the World) that "Numbers "are brought into bad Circumſtances, "rather from *ſmall Neglects*, than from any *great* Errors in *material* Affairs.

People are too apt to *think lightly* of *Shillings and Pence*, forgetting that they are the conſtituent Parts of *a Pound*, till a Deficiency in the greater Article, ſhews them their Miſtake; convinces them by dear-bought Experience of a *Truth*, which they might have learnt from a little Attention, viz. That Mark 12. 42. Luke 21. 2.

"*Great Sums are made up of Small*;" and that therefore, "*He that contemneth* "*ſmall Things* muſt, of Conſequence, *fall* "*by little and little.*" Eccluſ. 19. John 6. 12.

It is worthy of your Obſervation, *this Command* of our Bleſſed Lord, noticed and recorded, if you attend to it, by *every* Evangeliſt, as of the *utmoſt Importance*, (let him that readeth, underſtand) is appointed by the Church to be *twice* read, (and I know of *no other* ſuch Inſtance) Mat. 14. 20 15. 27. Mark 6. 43. Mark 8. 8. Luke 9. 17. Mat. 24. Mark 13.

Fourth Sunday after LENT, And Twenty-Fifth Sunday after TRINITY.

From which Circumſtance, it is natural to make this Inference: That ſo important

a Leſſon for your Conduct, (in the *Obſervance* of which the Happineſs of Human Life ſo very much depends) could not be
2 Tim. 3. 16. *too much* inculcated; and that it was for us Men, and our *Inſtruction*, that *He*, who *(alone) could turn Stones into Bread*, as well as *Water into Wine*, *Gave this Command*,

"*Gather up the Fragments that remain,*
"*that nothing be loſt.*"

ACKWORTH, near
Ferrybridge, Yorkſhire.
MARCH 25, 1762.

F I N I S.